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Must Remain in
Transcription Room

M 2562

Westtown

Saturday April 19, 1975

MR NYLAND: How do you prepare for a meeting like this? Of course you should prepare. I prepare. Which, I would say, is obvious. Many times I ask myself - what should we talk about? And it is, of course, with me the whole day. I hear some remark; I listen to some cassette; a little discussion; I think well maybe we should talk about that. I remember discussions on Tuesdays, Wednesday, thursday, maybe we should elaborate on that? Then - what will it be, questions? answers? Or just some lecture? Or maybe a mixture between the two? One question and a long answer. Like we've had. You remember there was one meeting started out - what is Work? And then there was no further question the whole meeting on that particular aspect. But the main thing is - how do you come here? With what? How are you? I want to tell you something about your behavior. Wherever it now fits. And I want to make some changes. That will refer to this place as well as the Barn. You understand my attitude towards Work? And you know what I consider it. I consider it holy. I consider my inner life- when I wish to communicate with it a sacred place. Maybe sometimes it is different for those who are young to understand that. But I put tremendous -- tremendous force; tremendous desire - on the part of myself to give that aspect of my life a real place. I want to put it in the right place to start with. But there is emphasis on it. And sympathy. So I consider that an important subject to talk about. It is for us; each one of us. It is a part of your own life. It's the part that will come up when you grow up; and perhaps, understand a little more. But one is already at a fairly early age sufficiently acquainted with the

conditions of life as they might be - including what will happen when you get old, and older - and maybe then die. Because there are enough of that kind of -- there is enough of that kind of information around you. You hear many times - so and so - he died. And she is very sick. That's why I say, how do you come here? The (?)(?) take care of some coffee for you. It's alright. From now on - no more smoking! From now on - no more standing downstairs and having all kinds of cha-cha-cha-cha. It's out! You come here with that austerity within you. We're going to talk about certain subjects which are important. And they require a very definite behavior on your part. Not just business as usual.- it's unusual! This place is unusual. When we are here on a Saturday evening there can be a creation of something that is worthwhile. I talk about the Barn - it's an unusual place. I want everybody to have respect for it. There's still too much - talk, talk, there also. Also on a Sunday or when ever there is for coffee - behave like a decent person. Not as if you are home in your own stable. You're in a different place; and it requires a different attitude. And so if you want to come a little early because when there are too many people and you want some kind of a seat. Perhaps because you cannot always hear what I am saying way in the back there. Well, we can make, probably, some changes and put a loudspeaker there; and whatever it is. But whn you come up here and you can have some coffee - sit down. You know we did that when we do that--or at the time in New York there's no question about it. You don't have to tell your whole life's history; or tell a joke; or things of that kind. Be. let's say, a

little austere. I don't mean, with a holy face, you know. You don't have to become a nincompoop; or a zombie. You can be normal; but you have to behave in accordance with the surrounding. And in accordance with what we are going to talk about. Because that, for me, is important. And if you don't have the right kind of attitude towards it; it is quite useless for me - to talk. So I think you have to understand very well the reason why I mention it. What will it require on your part? Control! Not to be, all the time, so damned unconscious. Realizing where you are and see that that has, and incurs, a responsibility. So that you then can behave normally; in ordinary conditions - reasonably, as you are naturally - if you like. But not excessively. This is not a club - you know?! There you perhaps can do what you like if you are a member. This is quite different. It is a membership - you might say; without any card given out that you actually belong to it. Your membership means - your behavior. That is how you will be, even, allowed. That is, I hope that some understanding this; and not wishing to be disturbed themselves; and perhaps wanting to sit quietly before we start; and perhaps, even, want to think about what is it now, that I could ask? What questions have been there over the week that would be useful to discuss? That at least you don't take that opportunity away from someone; and maybe some of them might feel it and don't want to say it because maybe they think it is not up to them to say it. You know, I'm putting more and more the emphasis on maturity. On people who have the seriousness regarding Work; and I have been acquainted with Work for quite some time; and in whom there is perhaps already a beginning fo something real. Something essen-

tial; something like a solidity; from where they could speak. I mentioned it the other night - how does one not want to speak when a situation is not right? Why would it be so impossible to ask a person to shut up? - When he is behaving out of bounds - psychologically out of bounds. You will only know it when you have a little bit of a conscience. And maybe, that has to be created; or maybe you don't understand it because you're dumb. Or you think you're entitled to behave any way you like. No - I'm telling you; you are under obligation so that when I do come upstairs the preceeding has been a quiet atmosphere; if necessary in silence; but within yourself and a behavior form that belongs to the sacredness of what we talk about. I hope you will understand that that applies also and again - to the Barn. I hate to make rules of that kind. I start to assume, more and more, that you yourself know. And that there is enough on the part of the older people to take that kind of initiative; and by their behavior they become an example; so that they demand that because of their own prescence. You know damn well, that if I walk through the--through the kitchen and you talk talk talk your head off- you would shut up. That is, perhaps, the wrong kind of a thing - cause, maybe, it isn't right that you have that kind of a little fear? I would like you to have fear about your own inner life when you are too much on the superficiality; on the periphery in which there is a great deal of ordinary feeling; which you express in a voice; in a wish to convince in a certain form of behavior - expecting other people to like you or not like you. All the little things that come up and are quite human. That

there is a regular--regulator within yourself that allows you certain things; and will not allow you other things. For instance - you don't swear in the Barn. You must remember those things, I don't like to remind you! Because by this time you ought to know. And if you don't know - you ought to pray, that you will not forget then. The same thing - it is in principle the same. We want to Work out certain things - mutually. We want to be able to talk about it. You want to ask questions. I will definitely want to answer them if I can; to the best of my ability. Or what I believe is an answer. So that you have something to eat. And you on your part, should insist that it is clear. And insisting when it is not clear that you keep on asking the question. Maybe a question in itself of the subject itself may be out of your domain - not as yet in your framework. Because it might be dependent, you might say, on the degree of your own development. And if I feel that way, of course, I will say it. But on the other hand, you have a right to know what we are talking about - from beginning to the end. You have to insist on that. You have to live with it until the questions are clear. That when it comes up on Tuesday, or Wednesday, or Thursday, those are our Working meetings. Saturday, perhaps, is a little bit resume; maybe somehow or other preparing for a Sunday; for a new week; for what you hope a new week could be; including Work; including contact at meetings with other people. Particularly when you wish to play a certain part in such meetings; not only, necessarily, as a moderator but also as a questioner; to bring up subject you would like to have discussed and explained. And so

on a Saturday looking over the week and trying to find out - and not waiting until you sit here; but I hope that you will find time, everyonce in a while, that you consider your inner life; and the question that have come up during the week regarding yourself, and your behavior. And like I try to explain - the result of your will - not of your wishes. How much of a will is there? Which presupposes that there is something like a conscience; and something like the beginnings ofaconsciousness. And not waiting then the last--until the last moment. Or that you are reminded because of the question of someone else. The question has to be with you; if it is a question. And if you actually want to have it answered. And then you can contribute by means of that attitude. But you must insist that you will find out what you really want to find out; so that the following week you can use it. Now it is also true that you should not come unless you wish to come. Don't come for my sake. And don't come because it is customary. And if you feel I make restrictions regarding your behavior; andthat you don't like it; I would ask you not to come at all. You must come willingly; otherwise there is no positivity in your attitude; and you will not contribute to the level of an exchange. It is not too much to ask that. Because I am--I'm fully convinced that that's the only way by which we can overcome the difficulties among ourselves; with our own idiosyncracies; our traits of character; our different kind of forms of unconscious behavior. If we actualy want to become serious about that. And, you might say, using this lifetime for development. So that then, having satisfied the requirements of Great Nature, that

there is a possibility of a continuation with more understanding; almost I would say live this life so that you don't have to come back. But which ever philosophy you want to follow; I think it's necessary that you are quite open about what is still unexplained - and then ask! Up to a certain point, of course, you see(?)(?) questions that you might ask - some of them should not be answered. Some should be left for yourself. Or you know enough to know in what direction an answer might go. So it is not a question of simply answering everyone in accordance with his wisdom. It's a question you have to consider for yourself - what is really a question? When it is there - it is useful to--to mention it. If it is not there; if it is just a little superficiality - one can go along a little bit, you know, but not too much. Time is more and more of the essence. I'm honestly telling you - you have to use that what you can do forging the iron when it is hot. Don't let opportunities go by. Because you have no assurrance that they will come back again. Use at any one time that what you can do in accordance with your capacity - then your conscience can be clear. But if for any reason, whatsoever, you don't want to come, that is for yourself not wishing, I will never ask you to come. It is up to you; to your desire; to really to see what you want to get out of things - that is why the Barn exists without any checking up on you. I'm not interested in it. But since I'm not interested in that; I become very much interested in your attitude when you do come. You understand - I want to make more and more a distinction - those on whom we can count - and those who are just hanging on a little bit. Orage used a

phrase for that, "what is a man," he says, "who actually could be of use?" He said, "a person with whom you would like to go tiger shooting! That is a man, who would, when there is danger become dependable; and not run away. You remember the admiration, you might call that, on the part of Gurdjieff after his accident in '24 - Orage was the only one who stayed with a few who were there then - not counting the regular household. All the others, and Gurdjieff writes about that, disappeared. That is why Orage was trusted by Gurdjieff. That is why, he, was sent to America in November '24 to start Work. If it's a good group you can become dependent on the members that they don't talk too much; and over-talk. But that they are real, and in silence even, can understand what you wish to tell them. And that there is sensitivity that you don't pass by on the other side of the road; but that you may be a good Samaritan to help someone who is in trouble. Even if it means that you have to get out of your way to do it. I'm not talking - encounter! And I'm not talking ordinary life. I'm now talking about an attitude one should have toward a wish to develop. Firstly that what is already outer life to put it in such a shape that it is not going to demand too much of your energy. That it actually can be used as a vehicle - not very important in itself, then only, to some extent; and quite rightly so, because you have to keep going; and you have to have a little bit of self-esteem; and you have to have some kind of good relation with people; and ordinary requirements of life here in Warwick; they do require a certain form of behavior. And that is alright because we know that: we can assume it; we pay atten-

tion to it - enough, but not too much. The attention must go, I would say mostly, in the direction of the consideration of your— your inner life. It has to come out once in a while, of course in your behavior; in the way you talk; in the way you acknowledge the conditions in wnich it would be easier, even, to be reminded that you have that kind of attitude, I say, towards the Barn; or when you come here; or to any meeting - wherever we go. It would happen on a trip - we take that with us, in the form of, let's call it an atmosphere, of those who I say are already, a little bit more mature. So that they can take on that responsibility. And that all you have to do is to acknowledge it. So that in the midst of a little discussion somewhere; and you know that you are flying off the handle; or become a little emotionally involved maybe there's a chance that at a certain moment you realize what you are; and what you are doing. And then perhaps, it is quite possible, that you might feel a little ashamed. Because at many time it is not the behavior of a man when he wants to grow up. It's the behavior of a child wanting to stay a child. We want to grow up! Particular(ly) we talk about evolution; about a development; and we say alright, that's what we are; and then what might be - Kesdjan! And then what ought to be - Soul! That's the purpose the aim of our existence. And it has to be made more and more clear so that it lives with you. That you go-- get ought of bed with it; that you go to bed with it; that it is with you during the day; during the night. Maybe it's strange to say that. If an 'I' could actually remain - not being subject to sleep. That, after all, is more important. If it can be in such

a way that you can count on it; and that you could count on someone else; who is your real friend, real, as it were, co-worker. Who understands you; who knows wnatyour difficulties are; and is not critical because he understands the mechanicality; and the way people have been brought up - whatever their conditioning has been.- to make allowances for that. At the same time, it is not something that one wishes to continue; when, as it were, it does not belong to the expression of life as ordained by God. Mother Nature will allow you to do almost anything with your life. But But any degree of development above--above the Earth - away from this Earth in the direction of positive infinity - if you understand what I mean by that, is of a different kind of nature. And it will not allow certain things to take place. Sometimes it will kill, that what is that form. Because it is not behaving in accordance with the requirement which is essential. But maybe you have questions? Maybe you actually have thought this week about the few meetings; and about something that might have been left unsaid; and that ought to be clarified; or at least can serve asa good medium of exchage between many of us. Whoever speaks - let a anyone else listen. Make a question your own! Try to see if what is asked - if you could answer it - how you would answer it. Of course I would love that more than anything else. As if someone asks a question - that someone--someone else will say, may I answer? It is right if you do that - I hope you can. Silly enough, I sometimes, in the last week, I've thought of a meeting. How can pople really remain interested? It thought perhaps, you see, we could have a meeting of animosity. Very much like the enemy meet-

ings that we have talked about. The small little bits of groups here - that one could actually be what one is. Orage - every once in a while would mention - when we come to a meeting it is like an operating table. You leave practically all your clothes outside the room. And then you can enter so that the doctor actually can tell you what is good for you; and will be able to do - what is necessary. I've never forgotten that picture - to be in an operating--or an aperating table; in that kind of a room in which something is going to def--happen. And where there is no maybe about it - no nonsense; and no, as it were, covering up. Just to be, as one is, if one could have that attitude of an assurrance - this is what I am! And I don't mind, that anyone else might know it - I've nothing to hide! Because what there is that you might consider wrong - I would be more than willing to talk about it - if it is wrong! Although I must know, of course, in such a case what is your standard. And what xtent is your opinion of wrongness coloured by your own interpretation as a personality. Of course one would fight about that - and rightly so. Because you have your own honor to defend. Also applying to the state of your own inner life. And particularly when your own inner life starts to grow - that that what you have acquired has been a result of your own Work. So that then you're not going to give that up so easily. Because you have Worked for it; and it has beeome your own - because of your own wish. And it is no longer that you can thank Mother Nature for whatever you have - have been as an ordinary human being. When you start to Work - you Work like a man. You work independently of Mother Nature. You Work when you have grown

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up and away from the apron strings --strings. That you actually say, "I don't want to hide any longer behind a skirt. I want to stand on my own feet, and I will make my own living. I will not wish to become dependent on anyone - unless, in an emergency". That is, I think, a principle that you have to remember. And so I say, even if we made thisalittle bit of a meeting of animosity. How you want, and could, and perhaps even would find satisfaction in flying off the handle; getting angry; telling a person, really, off - what you really think of them - of course you won't do it, I know that. I'm only imagining that the situation could be so open - that really - you wouldn't mind! What you might say to someone else: what they might say of you. Because if you really Work - no one can tell you anymore about yourself then that what you already know. The only difficulty is you wouldn't like it to have known. You don't want to have it discussed in public - not even in a group. And you always will find some means to hide it! Or, by implication, make someone else believe that it is different than what they have said, or whatyyou sometimes may have admitted. Covering up - the great masters in hypocrayy. If you have question - let's talk about them

Charlotte: Mr Nyland

MR NYLAND: Yep

Charlotte: This is Charlotte

MR NYLAND: Yep

Charlotte: Last Sunday - I had the experience of somebody approach me and tell me what - uh he didn't like about me. And

MR NYLAND: Was that after the Saturday?

Charlotte: Yes this was after--this was at the end of the Work day. And uh, first of all I never considered this other person with any animosity. I Hardly knew this person--two things that this person criticised me for--well one thing which I

MR NYLAND: You don't have to mention that

Charlotte: Okay

MR NYLAND: It's better of you don't

Charlotte: But the very thing for which I was criticised - was almost the very thing from which I could-- I could not respond in any way. Because - first of all, If I did respond in the usual manner that I would, it would come--that was the very thing this person criticised me for. And secondly I found myself really bending over backwards to hear this person out. And, at certain points, I was asking myself why am I bending over backwards? Why am I not coming back with something? Then I realized that whatever I came back with this person would not hear or chose to use--to strengthen his own point. Or if I tried it in an indirect way - this person skirted around and continued on his own vein. And I saw it quite useless to come back with any - with any-- with any remark of--of my own. Because largely because this person was criticising the remarks that I--or the way in which I have moderated meetings. And I was also bothered--I've been bothered ever since several weeks--I guess two or three ago by your--your comments Mr Nyland on conviction. Because I began to ask myself about my own convictions about Work. And although I know, for myself, I feel strong convictions, I find it hard to place what I feel onto someone else. So when this person came forth with his criticisms of me. I really didn't know quite what to do; or quite how to

take it. Because first of all I did not consider this person an enemy. And it was very unfamiliar territory for me. So as a result I--I bent over backwards and hurt this personality and allowed him to--to--to have his say.

MR NYLAND: Yeah, I think it is right. I think whenever a person makes anything public then it becomes your privacy. You can do with it what you want - you don't have to answer it. I think you're fortunate if someonetells you direct what they think. Many times you hear it from the secondary or third hand. Via someone else in most--in most cases it is twisted. Cause if it's direct statement from someone: I say, it makes it public to you. And you don't have to answer it - you have to do with it whatever you wish. You don'r even have to be grateful. All is necessary is for yourself to take it in, and weigh it; to come to your own conclusion regarding that what has been said; and that that what you come to as a conclusion-is the the thing you--you use for the further conduct of yourself. When anyone makes a remark about, you, in this case, I would simply, put it down, and say, alright - that's what you think. Let me consider it - give me the time to consider it. If one is further interested, you can ask for a justification, or a motivation, why such a person said that? When a person is really honest, and serious, it may become worthwhile. Still, he has no right to tell you that that is the truth for you! At most, he can say, is the truth that he sees. And he believes that you are that! But you don't have to excuse yourself, or in any way, explain it. I think that settles that whole question. Because it gives you freedom to do whatever you wish. And finally, in the last instance, it's your conscience that counts; not some-

one else's. If such a statement might become confirmed by other people; I think you have to pay a little bit more attention to it. Because you cannot immediately say - nobody else knows it, but you! It's quite possible that someone else has seen something you haven't seen as yet. But when you're open for yourself that you want to consider it. You simply will put it next to your own impression - and compare it; to see what has more or less value - and then you can act upon it. Your question of conviction you mention that - depends on the time and place when one has to express conviction. That's all I meant! When a person wants to explain something, to someone else, it is necessary to have conviction. The other day when I talked about the salesman using a car and wanting to sell it to you. You cannot sell a car unless your conviction--convinced yourself the car is good. That is, if you want to be a good salesman. So there's nothing unusual about it and it doesn't mean at all that you can even agree with it. You just take it - and put it within your own museum. You can use it-or not! You can let it gather dust. No one can object, to. Your conscience is your direct road towards God. It is on that road that you have to be honest. And that is the only requirement: the sole requirement that God will ask you (?)(?)(?)(?)...Alright Charlotte?

Charlotte: Yes. Thank you Mr Nyland

MR NYLAND: Alright

Jeffrey: Mr Nyland

MR NYLAND: Yep

Jeffrey: This is Jeffrey

MR NYLAND: Yeah

Jeffrey: Somethings becoming clear to me which--which is difficult for me to accept. And--and that thing is--is how superficial I am. And the thing that usually breaks that up for me is some kind of (friction?) that I might have with somebody or some situation that I'm in that upsets tha--like a smooth flow.

MR NYLAND: Why is so difficult to accept it?

Jeffrey: My superficiality?

MR NYLAND: Yeah.....Because if you cannot really accept it you must think that you're not (this?) superficial

Jeffrey: Well I'm having to face the fact that I am - that I never really thought before that I was.

MR NYLAND: Yeah. But supposing you now say, you are-or there is something that makes you think you are. What is the matter - why shouldn't you be superficial?

Jeffrey: For cause tha, it--it becomes a question for me, of how serious.

MR NYLAND: Also! You're not always superficial

Jeffrey: Hmmm?

MR NYLAND: You're not always superficial

Jeffrey: Not always; but certainly, I feel too much

MR NYLAND: Are you superficial at the time you think you ought to be serious?

Jeffrey: Yes--som--I am

MR NYLAND: Good. Then you have change that. When you have a reason that you ought to be serious when you are not - then you have to become more serious. That's all you have to do. For the rest -

you can acept your superficiality.

Jeffrey: Right. But what I'm trying to say is that I--I've been finding the most useful thing for me to--to become not superficial is always some kind of friction that I could have a argument with somebody. Or, a situation where what's happening becomes--I'm in a lot of doubt. But those are the--always the situations that I go to great lengths to avoid

MR NYLAND: You don't like to argue?

Jeffrey: No. I hate to argue.

MR NYLAND: Oh yeah? Well can you avoid it?

Jeffrey: Can I avoid it? Yeah. Always avoid it

MR NYLAND: Avoid it. There's no reason why you shouldn't. I think you have a choice. If you want to be superficial - you can be that. If that what you are thinking or feeling about; or a relationship which is a bit more serious; or more essential - you can become serious. It may be at times you would like to be more serious than you can be - that's a matter of further experience. And if something that ought to be serious goes over into superficiality - as long as you see that (?) and you don't agree with it; try to become serious. Don't make a mountain out of a molehill! Just ordinary life - lots and lots of things that will remain forever and ever, superficially. And it's fortunate you see that that what is, could become serious - really has a different attachment within. One talks about one's inner life; it's not the same as your outer manifestations. The question where it starts to mix is that when you are serious and you want to express that in a form of behavior then you have a different (thing?) (state?) . Cause then

you feel, that in your behavior it also should be so called serious. It should be becoming; but it should be fit for (?) something that is serious - that's where it is and that from there out--from there on out it will be expressed in the form of behavior. Your behavior, itself, as a form, I would almost say it is still superficial. But the meaning that is put in the expression of your life can become serious. Don't make too much of it? Be as superficial as you want to until you feel that you should be a little less superficial - and then you change it!

Jeffrey: Okay

MR NYLAND: Good. (?) Let's the other side

END SIDE 1

Enid: Mr Nyland

MR NYLAND: Yeah

Enid It's Enid

MR NYLAND: Enid?

Enid: Yes

MR NYLAND: Yup

Enid: The remarks to Charlotte help me to--to see that a question that I have been trying to formulate. And

MR NYLAND: A little louder Enid

Enid: Your remarks to Charlotte showed me a direction to a question which is something I can see, I have a lot of difficulty with. Which is, trying to separate what I think to be my conscience; from the opinion of other people which is very important to me; and feelings of guilt; and ought to; and the way that it seems I should be; and should do. And it spends a lot of time being un-

clear about what I should do; and how I should be.

MR NYLAND: When a person starts to grow up he doesn't know everything - he has to learn. If someone tells me that I'm this and that; and I have a little doubt myself; then of course I have to consider it. That what I mean - it becomes a private property. In that, there is a great deal of activity within myself - so see what actually is truthful - or is correct. And of course I pay attention to others when I have confidence in them; and I have to do it when I'm still young and unformed. So that process will take place, within myself, but I can select what I, now, want to believe; and then, if that what I believe in, becomes my own, because for that I have a conviction; then I become, less and less dependent, on the opinions of others. Although it may be worth while to listen to them. As I said before, it should be in such a state--I should be in such a state that no one can tell me anything, that I don't know already myself. But you--of course before one reaches that particular state of ultimate wisdom. You have to learn a great deal! And of course you will be affected by different people. And many times, even if it is not truthful, it starts to affect you, because you start to doubt it. It becomes very difficult for a person not to have any further doubts about that what they think themselves, to be. And many times, in the same way - like you listen to someone and there is an argument between that person - and there is another speaker; and then he is so convincing, that you start to believe number two! It means simply that you don't know yourself - and of course you agree with whatever someone else may be saying. All it will amount to, for yourself, is a wish to find out what can be your own. And in that

respect, you use, what other people are telling you - and you start weighing that, within yourself, and you select! You find out, what you can believe in and perhaps is right - even if someone else might have told you - and you didn't know it before - you might adopt it. Then it's a question for yourself to live in accordance with this newly acquired knowledge. And maybe after some time you can throw it out because it doesn't prove to be the actual truth. So constantly you start to make --have something from the outside world make inroads on--in you. You start to consider it the best way you can - you put it next to your own experience. Sometimes your own experience is very so you need a little additional. But after sometime, the basis is being formed, about, what is your character, and your expressions; about which you have the power or ability to perform. And in that way, you will build up a certain amount of self-reliance. I think it's wonderful to be open - and to believe! Sometimes, in thebeginning, believe everything what someone tells you. It may be a little bit too much - but you have to sift it out. And when you're quiet - you can consider it. And your not under any obligation to believe someone else. Except when a child, for instance, is young. Unfortunately he has to believe something that the teacher or the parent is telling him. And maybe, I hope, sometimes they are right - sometimes they are not! Is it a difficulty Enid?

Enid: Yes

MR NYLAND: It is a usual situation. I think each person is in that kindof a state. Because, no one knows everything! So of course it's quite possible that someone else knows something a little

better than I do. And therefore, I put it next to all kinds of thoughts that I have about myself - or any kind of a subject. In the study of ordinary things, someone may have read a book, and I haven't as yet. So, of course, he can tell me tell me what's in the book. I think it is much simpler than you make it. Continue with your life and be affected by other people and see how you react. Out of the reaction you will know what the other person has meant. Then you can still decide if you want to adopt it - or not!

Enid: Yes

MR NYLAND: Alright

Enid; Yes, thank you

MR NYLAND: Alright

Greg: Mr Nyland

MR NYLAND: Yeah

Greg: It's Greg

MR NYLAND: Greg?

Greg: Last week I had many times I had feelings (?)(?)

MR NYLAND: Greg? Is it Greg?

Someone: Yes

MR NYLAND: Excuse me

Greg: I--this wek I had many times I had feelings of frustration which went over in to strong reactions; and loss of control. And I found that only once was I able to remember about Work. And one--and one time when I seemed to lose control a little more than usual - it was very strong And after the experience I was alone and--it involved another person. And I felt a very strong wish to

Work - which I tried to do but I found that very soon in the day I lost that--that experience. And it was only very late in the day that I remembered about it. And something about that experience became very important for me. I realized that an experience like that is--is a horrible source of energy for Work and the--perhaps the question that I have is--is how I can bring Work a little closer to those kinds of experiences of strong reaction and loss of control?

MR NYLAND: What was your reason that you thought of Work at one particular time? That you wanted to Work; after you had lost a great deal of energy. What was the real motivation?

Greg: Part of the motivation came from a memory of what you told me several years ago. About trying to bring Work closer to those kinds of situations. In the past I used to not Work close to astrong reaction like that. But, wait until later in the day when--when the energy was lost.

MR NYLAND: Ya. Was it successful that time? I mean by successful - at the time when all was over; You were not under the influence any more of that - what was it? Flying off the handle or losing your

Greg: So when that already had clamed down you happened to think about Work. I would almost say it's a little too late.

Greg: Well

MR NYLAND: I don'y mean by that that it's too late to Work. But it's too late to Work in connection with that what you experienced. You should try to Work before it comes You ought to know by this time that things have a certain time length. And that this kind of a preparation which culminates in an activity--into an activity.

And usually when it is explosive - it is not so instantaneous. I would almost say, "You could see it coming". That is the time to be reminded of Work! There is a chance, then, that it could be avoided - when it hasn't taken hold of you too much. Of course when it is past that point you have to let it go - it's too much! Already too much Zilnotrago - you cannot change it. How to change it? Greg, it is a matter of accepting first that that is the kind of a person you are. And no further excuses and not Working in order to eliminate it. You Work, because you want something else which, when you have that something else, will then influence your ordinary state of consciousness. So you don't attack that directly. You create a condition in which such unconsciousness cannot any longer exist. The qustion of wishing to Work on yourself is (prepared?) at the time when you really, as it were, don't need it. You must Work at the time when you don't have to think that that Work ought to do something for you - for an existing condition. in which you are first. And when that can be a truthful statement- this is what I am! And there's no further question about it. Then leave alone all rationalization processes, thoughts about it; all kinds of feelings. When that is shorn off any kind of subjective fact - then it becomes objective. So if I want to create something that, I say, I can accept, that is, that what I have created can a accept that. I simply use that as an 'I' existing - in accepting that. Because that 'I' when I make it is still my own. So I have a perfect right to have something of me function in that way. Then if I can accept that what I am actually - really! Because there is no further discussion about it - then I'm free from it! Because

if I'm not free that means that I'm still bound. I still have a relation with it; I still am identified with it. So the total acceptance means, really,-freedom! Because of that freedom I can continue to Work because I'm not affected anymore by the wish to improve - or to change myself. You cannot link up your wish to Work to overcome, I say many times, a headache. A headache is the result of certain unconscious conditions and it is unfortunate when it is too strong because you don't have the wish even to bring anything objective into it. And when someone else reminds you that you ought to Work you can tell such a person go to hell! But when it is really sunshine - you must think of therain. And then perhaps, because ir is sunshine you may be able to Work. You see what I mean?

Greg: I think I do. I think the problem that I had in this particular experience was that I didn't remember about Work until after the episode happened.

MR NYLAND: Ya itis finished you see, and don't waste any more time on it because it is just a repetition of what you already know when you are a human being thatis a condition, you might say, of your personality. It's far better to have the truth about that anddon't weep about something that is already lost. It's (?) --it's unfortunate - energy was gone. Let's hope you have more energy left over and you will meet it again in the future. How to prepare for the future by the acceptance of the past.....You see that Greg?

Greg: Yes. I--I think I do now. Thank you.

MR NYLAND: If you have that in mind more - that it is available that is that it has more--that is, as it were, that Work should

be on your sleeve. It should be that possibility of being so close to being expressed. That really you start to live with it; more and more. That it is with you, I said the other day, that you ought to make room within yourself then you can expect that when a situation - like that is coming - your 'I' will knock on your door and will say, wake up! Alright.

Joseph: Mr Nyland

MR NYLAND: Yeah

Joseph: Joseph (Birdane?)

MR NYLAND: Yep

Joseph: Maybe you can help me. For the last--I'm going through a period now that my thoughts and my feelings are coming at me like 100 miles an hour

MR NYLAND: Joseph say it again (?)

Joseph: My thoughts and my feelings are--seem like they're attacking me. I don't feel like I--I'm Working on myself as I

MR NYLAND: Your force of feeling?

Joseph: I feelthat the force of my feeling

MR NYLAND: Yeah

Joseph: In my mind

MR NYLAND: But which isit now?

Joseph: Both of them!

MR NYLAND: Oh! Yeah. They come out?

Joseph: Yeah I--I can't--I'm not Working on myself like I used to when I first came. I feel like I'm driftigaway.

MR NYLAND: Oh (Then use to (?)) that what you cando. When there is such a force of your feeling; or force of your mental energy - don't Work! You're not always that way. Lots and lots of times

during the day that you are quite normal. And that's the time when you should try to Work. There is great simplicity if you can make it. But I think, that ordinary life presents you, well enough, with enough opportunities that you can make attempts. And you need only bother by the tremendous energy that goes into an unconscious direction. Your--your sitting now - you can Work! Can't you?

Joseph: I feel too complicated

MR NYLAND: No - nonsense - what is complicated? In your head?

Joseph: Different desires and things

MR NYLAND: No - what is there. There is onlya desire when I suggest now - wake up! Can you do that?..... You sit like I sit! Here or on my arms; or on my knees; and I lean over a little bit and I say wake up - and then I wake up! It may not be so perfect but I certainly make an attempt. At that time, there is at least, something, a little bit more conscious. Cause there's something a little bit moreimpartial. Your just at the wrong time you start to keep on thinking about it - you spoil it! When the thought comes-go ahead, Work! As soon as you catch yourself thinking about it say No! Nix, nix, I want to Work. I don't want to think.

Joseph: I think I make myself too heavy.

MR NYLAND: Oh I say, if that's the case you know that why don't you think. Or if you are in that kind of condition when you're sitting - stand up. When dothose thoughts or feelings of tremendous force - energy; when do they come?

Moseph: They come when--they come when I'm not thinking of Work - or anything(?)

MR NYLAND: Now wait a moment . What kind of Work?

Joseph: They come when I don't have a desire to Work on myself.

MR NYLAND: Yeah. Then they come?

Joseph: Yeah.

MR NYLAND: Oh that's not the way to do it. Is it?

Joseph: No

MR NYLAND: Can you have a little desire without this influence of excessive a mounts of energy? Why should you make it so--so tremendously important in very simple conditions? When you left something that is light you don't ned much energy for it. When the conditions of your life are simple - it is quite easy to make an attempt tp wake up. I mean by that - creation of an 'I' - some objective faculty starting to function. You don't have these influences of excessive emotional or intellectual energy when you're walking! Have you?.... And the wish has to be very simple. You might say, just creating a tiny little bit of a little'I'. Can we do away now with those heavy thoughts you have?

Joseph: Yes Mr Nyland

MR NYLAND: Yeah - at other times don't Work

Joseph: Excuse me

MR NYLAND: At other times don't Work! Don't attempt it; heavy thoughts are there; so that's not a very conducive condition.

Joseph: Thank you

MR NYLAND: I think you make it much too serious. You think too much about having heavy thoughts. As a matter of fact, you don't have them - you only think about it.

Joseph: That's true!

MR NYLAND: Good! Then we can Work

Ken: Mr Nyland

MR NYLAND: Yup

Ken: I'm Ken

MR NYLAND: Jim?

Ken: Ken

MR NYLAND: Ken - yes

Ken: I'm a little involved lately with a kind of evaluation of myself which really invloves me. And it sems that that involvement has influenced my motivation a lot (for?) the Work. In that, I can see these things about myself, and accept them; but then - there's much more seriousness in a real kind of motivation behind my Work. But these kinds of situations arn't really simple. And I find myself in conversations with other people and me wanting to defend this kind of approach that I find myself using now. And I wonder - I'm beginning to wonder if it's right for me to do that.

MR NYLAND: What--what kind of approach are you talking about?

Ken: It's like this--it isn't really--Ican't really say that these times that seem to me now to be really worth whileand useful kinds of attempts, very serious

MR NYLAND: Yeah but that (?) everything

Ken: Yeah

MR NYLAND: It has to be a definite tool you know? You can be serious even without a tool. But when you have a tool - which is, this objective faculty - then you have something to Work with. Then you can Work, seriously! The condition about thinking about oneself; and what you ought to do much of that, of course, belongs to ordinary life. And when it engages you too much it's not the time to Work. But you - you Work when you go to the bathroom.

When you drink a little coffee somewhere. You stand at-- before you go downstairs. Or when you go into a car - and things of that kind. Those are many many moments in your ordinary life which really don't amount to very much. You happen to live - that's all! As I say it to Joe, he's not always busy thinking. Neither are you! All the time thinking about yourself. If you want to Work - Work at such time then there is a chance that maybe you can profit by it the condition which you have been as a result of Work; affecting your new condition when you try to think about, let's say, your future.

Ken: Okay

MR NYLAND: You--you see what I mean?

Ken: Yeah

MR NYLAND: Yeah - alright.

Jane: Mr Nyland

MR NYLAND: Yep

Jane: It's Jane

MR NYLAND: Jean?

Jane: Ya

MR NYLAND: Ya - Jane? or Jean?

Jane:Jane

MR NYLAND: Jane - yes

Jane:I'm confused about the relationship between acceptance and change. I see many forms of behavior and patterns; and and habits in myself that I have difficulty accepting. In that I--I wish to change.

MR NYLAND: Yeah - Were you there at the time I talked about it? e Because you (it?) was one--one of the things that was brought up

on a Tuesday night. Try to explain about change and acceptance. Were you there?

Jane: No

MR NYLAND: I forgot. Saturday I think. It was a week ago

Jane I wasn't here

MR NYLAND: You wern't. Would be easy if you listen to that; because in that it is really discussed from beginning to end.... Acceptance has nothing to do with , obviously. Because if I want to change, I wouldn't accept it the way it is. But change can come after - when I first, have the facts which are truthful. The reason for wanting objective facts is that there is no quarrel; no particular further interpretation or possibility of that what is still to be considered. I have considered everything! Acceptance means I change a working hypothesis into an axiomatic truth. When that once has taken place and there is no further experimentation that will upset the axiom. But when I have an axiom then I have a law. And that is a law which can apply in all conditions. So it is far more reaching, than even a working hypothesis. But then I can go to town, as it were, becausenow I have the Truth. It's obvious, of course, that that what one is one wants to change because you don't like it. And (I may?) think that something else is better. Of course that is always the same way. I do something I don't know how to do it but I do it - it's no good. I wish I c could have done it differently. And when I consider myself with all the different attributes and properties that I have. I don't like mypersonality traits. So of course I want to change it. I say, if I had a headache. And if I don't have a frind - I would

like to have a friend etc., etc. But when ever you talk of ordinary life. We're now talking how to get rid of these kind of things which constantly are confronting me. And about which I don't know what to do because I sometimes don't know what is the proper value for one thing or the other. So I simply go in the best way I can and I make mistakes; or sometimes by luck I make--I have the right choice. But all of that wish to change doesn't concern me. Only in ordinary life it will. Because I have to make adjustments there in unconsciousness. But when we go into the realm of acceptance - question of impartiality - simultaniety - such terminology - I'm in an entirely different World! In that world, I start to consider that what is the form of my life, if actually that form belongs to, let's call it, the dignity of my life, under such conditions. And when I see, then, in my un conscious state, how stupid I am, I definitely will wish a change. And I can only have that kind of a change when I am conscious. Ya, will we leave it at that? Listen to that cassette and if there is more to be talked about you can bring it up again. Alright?

Jane: Hmn.

MR NYLAND: Good

Andrea: Mr Nyland

MR NYLAND: Yeah

Andrea: Andrea

MR NYLAND: Andrea!

Andrea: Yes

MR NYLAND: About Work Andrea?..... You know, you and I have arranged that you only can talk to me about Work.

Andrea: Hmm!

MR NYLAND: Hmm (chuckles)

Andrea: My question is I actually would like to wake up more - but I have(to?) formulate a question in order that will help me so I thought of several different ones

MR NYLAND: Okay - go ahead

Andrea: One--one I could say--I--I couls say well occassionally I--I see myself more. And I think I'm aware sometimes. And I

MR NYLAND: Un, un, not too fast...You see yourself some more?

Andrea: What?

MR NYLAND: You see yourself some more, you said and you think you're a little aware?.....ya

Andrea: Like when you asked . to be aware. I was aware to some extent

MR NYLAND: No, no, - not to some extent! Either you're aware or you're not.

Andrea: Ya - a little bit of awareness

MR NYLAND: No, no - that may be a little bit of awareness!....Then of course I will ask you, what do you understand by awareness?

Andrea: That's the question I'm worried about!

MR NYLAND: Oh no, you should already have been able to answer it yourself,... Awareness is known by two attributes of awareness which is impartiality and simultaniety. So that what is you--you are--or something of you, is aware of a certain part, that the registration is free from any kind of interpretation. When that fact is the object - and the object is you; awareness regarding you has to be an exact statement of that what you are without any further wish even to change it; just to accept it.

Andrea: Ya

MR NYLAND: That is clear isn't it?

Andrea: Yes

MR NYLAND: Ya. Now, if that is clear - you have an answer to your own question. Everytime you make a statement and you are in Work you start the question.

Andrea: Hmm

MR NYLAND: It has to answer to those requirements. When Gurdjieff talks about exact observation that what is meant. Exact registration of that what is there without partiality and without any, we call it, associations. A fact is is - is that what is!

Andrea: Well, someone told me you said something about me.

MR NYLAND: You?

Andrea: Ya, (which I'd like to talk?) Have you explained?

MR NYLAND: Oh I don't know. Did I say something about oyu?

Andrea: To-yeah

MR NYLAND: Oh - really! (group laughter) Well maybe I did. I don't know. What did I say?

Andrea: You said I could get over somethings that are negative for me, by--or I hang on to things by not expressing them that are negative for me - negatraits and characteristics. And if I expressed them, I would see them and then get over them quicker

MR NYLAND: I have to think, very deeply now, if I actually said that. I think, in general, it might be true! That if that what is a negative statement you made which may be nagative; if you actually could accept the condition of yourself if they refer to you; of that what you are - that what you are - you wouldn't be negative

Andrea: I have another question

MR NYLAND: No, no, no, wait a minute. You're not going all over the place. Is this question answered - or not?

Andrea: Yes

MR NYLAND: Okay. It's enough

Andrea: One more question

MR NYLAND: No. Why?

Andrea: "ell I was with this baby this afternoon and I knew the baby was awake-and all I tried to do was be awake

MR NYLAND: Ya, that's good

Andrea: Okay. And that it's much more difficult to be with adults

MR NYLAND: Much more difficult to be with

Andrea: To be with adults and try to be awake

MR NYLAND: With an adult?

Andrea: Ya

MR NYLAND: Oh you mean the baby is easier for you?

Andrea: Ya, because you know it's awake and so your--your conscience tells you you have to be awake also

MR NYLAND: Well that's alright

Andrea: So how can I bring that more into my life if that was true awareness?

MR NYLAND: Write it on a piece of paper; and instead of having a baby; look at the little piece of paper; it says, awake!....You don't need a baby to wake you up. Yeah? Don't forget there are two kindsof awakening you know.

Andrea: Oh Yeah?

MR NYLAND: Oh yeah! (chuckles) Yes. The wakening of a baby - and the awakening of you. Alright Andrea - enough food for thought

fora little while

MR NYLAND: Good! Next time another question.

Andrea: Right!

MR NYLAND: Alright

Manush: Mr Nyland

MR NYLAND: Manush?

Manush: Yes

Paul: Mr Nyland (second voice)

Manush: We have a (group laughter)

MR NYLAND: Echo (I guess?)

Paul: I have a qestion about what you said earlier about will. I'm not clear about the connection which

Someone: Paul?

Paul: Yes

Manush: You didn't say yes. Mr Nyland

MR NYLAND: Can you come after him Number one

Paul: (I can wait)

MR NYLAND: (Chuckles) After him you come first. Alright Manush

Manush: I have a certain reaction to the meetings which is question and answer. And I wish to bring it up because that maybe frees myself. I believe when many times I have had experience of bringing my question with me; and sitting in the meetings; andafter you have spoke, in the form of lecture, I received answer to those question. And, also I have experience of asking you question because I wasn't able to really bring my question the way I mean it; the way I had it inside me, I did not get as much as answer to it.

MR NYLAND: When was that now?

Manush: That--many times! As it--that's the general

MR NYLAND: You mean in a lecture?

Manush: No! When I ask question directly

MR NYLAND: I see

Manush: I don't get as much answer as when I come sit - and you give a lecture

MR NYLAND: Yeah. But then the lecture, perhaps, doesn't touch your question. You can agree with a lecture

Manush: Yes

MR NYLAND: But it doesn't mean that you have such a question

Manush: No. My question will be answered in your lecture

MR NYLAND: Oh, it's possible

Manush: But when I ask my question, myself asking it, instead asking it inside myself and wishing to--to be answered as you are talking - I do not get clear answer to it.

MR NYLAND: You should give me a leture (group laughter)

Manush: Mr Nyland I have to--I have to (chuckles)

MR NYLAND: No, that's alright Manush

Manush: I want to know how do you explain what is the difference between the meetings when we--you give a lecture and between the meeting which is question and answer. Because

MR NYLAND: I think in a meeting, when there is a lecture, there is usually a logical sequence of certain thoughts, one after the other. If one is building that up, and you follow it, then at a certain time you start to recognize it because there is a certain question, similiar to that within you. Then because of the

logicality - the solution of the question becomes obvious. And you're carried away with it. Then you felt that your question is answered. When you ask a question without a lecture; it remains, still, how it is formedin you, in your own motivations - wherever it came from. Whenever the question is answered - it is only answered that what you have said; and what has been left unsaid - which was the preparation of yourself for that question, has not been said, that's whyI say, give me a lecture! I actually mean that. I said, give me the reason for your question. How it happened to come in existence. When I know that - when I know where it comes from it will be much easier to answer. You see the logicality of that?

Manush: Yes

MR NYLAND: Yeah. It's quite alright Manush. For sometimes a question comes from quite different regions. And it's not always apparent in the question itself. So it is, as it were, the final result of a conclusion. But if you can indicate the motivation, when I say many times, "where does the question come from?" that is, where is that person living? When you have to give a little bit of an explanation where it actually; how it happened to be andhow it happened to become a question. Then it can be answered in relation to its origin. Alright?

Manush: One more step

MR NYLAND: Yeah

Manush: When you give a lecture is a--is in the direction of Work. And the difficulty in the Work for the person would be (dissolving?) that. He knows how to take the next step, in other words. But I'm

trying, sitting here and trying to put everybody's question in my own question as you said it, First of all, I cannot do that! And second of all, I see I have sometimes a reac--reaction to the question has been asked; or the level of the meeting

MR NYLAND: Understand that I did not say you have to take that question onto yourself. I said one has to listen to the question. It doesn't mean that it should become your question. So the gonism can exist. And also the question which has no meaning for you can continue to exist because someone else is asking it. But the appreciation of the person asking the question is helped by your wish to listen to it. Don't make it your own! Your questions are your own. If it happens to the same kind of a question someone else is asked. So what is so (bad?) But in most cases it won't be. And therefore, when it is not your own question someone else is asking; you may even be critical about that kind of a question. Because you would formulate it differently. Yeah?

Manush: Thank you

MR NYLAND: Yeah, you see that?

Manush: Yes.

MR NYLAND: The moral of it is - always ask your own questions (group laughter) Alright Manush. Now who was it - Paul?

Someone: Paul

MR NYLAND: Yeah, Paul

Paul: You takked about will; and the development of will. And I'm interested in, for myself, that there are several loose ends that I'm trying to understand; an dI don't really understand it very well.

MR NYLAND: I--I explained a little bit about will last time. Were

you there or did you hear it?

Paul: I--I heard the tape

MR NYLAND: You heard it?

Paul: There(s - there's still (a few?) questions (?)

MR NYLAND: Well there is nothing much to say about the will - then only when there is a beginning of conscience and consciousness. When they are there, there is the possibility that the will can--can exist as a result of the two! Combining and demanding an activity. That is demanding a form of behavior. That what causes the behavior is then partly as a result of the will to behave like that. So will, in its quantity, is dependent on the quantity of--of consciousness and conscience put together. But it does not mean, as yet, that when they are put together, they demand a will. It only when the will has to execute the conclusions of quan--of--of--the conscious and conscience together. And so I study my will only by that what is the motivation for the will. And although that behavior is a result of my will it must indicate in the will the condition of my consciousness and conscience.

Paul: I can--I can understand at least theoretically the relationship between knowledge and will

MR NYLAND: Yes

Paul: Where I'm asking the question from

MR NYLAND: It's not only knowledge. Knowledge and conscience! (Buzzer) There is in that already a requirement of that what I know is correctly applied - or to be applied. Then the will; will be the final result. And the will will be in relation to it. It's too bad isn't it the end of this?

Someone: Almost

MR NYLAND: Yeah - Paul will we salt it away? And talk some more about it

Paul: Can I ask it again?

MR NYLAND: Yes, of course, alright?

Paul: Yes

MR NYLAND: You see we are such engineers we have to follow up the demands of poor little cassette. I can still say we drink to Gurdjieff can I?

Someone: Yes

MR NYLAND: Still running? Here we go. (group drinks) Now we play a little bit

END OF TAPE

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